

The Freeman

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THE FINE AND PALM.

(Translated from the Latin of St. Augustine.)

BY JOSEPH BENTON.

A fine tree is standing lonely

In the North on a barren height,

He stands, while the ice and snow

Array him in purest white.

Of the Palm tree he is dreaming,

Which, far to the Orient land,

Lonely and silent grows.

Over desert of burning sand.

CHRISTIAN SOCIAL RECONSTRUCTION.

BY JAMES REDPATH.

IV. CO-OPERATION OF CONSUMERS.—How a shop

man established a good business without leaving his

own.

England, Switzerland, Germany and Piedmont

are countries of producers as well as consumers.

As the Societies of Paris, whose operations and

methods I briefly sketched in my last article. Let

me show, now, how the principle of association

was applied to consumers only. The most

successful effort in this line is the Rochdale Equi-

table Pioneers' Society, which was organized in

1844, by 28 poor weavers, for the pecuniary ben-

efit and the improvement of the social and domestic

condition of its members. This purpose they

sought to effect by establishing stores for the sale

of provisions and clothing; by building or buying

houses in which those members who wished to aid

another in improving their domestic and social

condition might reside; by commencing the manu-

facture of such articles as the Society might deter-

mine upon for the employment of those out of work,

or who were suffering from repeated reductions in

their wages; by purchasing or renting landed

estates to be tillied by members, who were either

poorly paid, or—finally—were the victims of the

ambition of these penniless dreamers, they declared:

"That, as soon as practicable, this Society shall

proceed to arrange the process of production, dis-

tributing the government, or, in other words, to

establish a self-supporting home colony of united

interests, or, assist other societies in establishing

such colonies."

What were the sources from which the capital

came to carry out these magnificent projects

of social reform? The answer is, the savings

of the working men had no confidence in their

plans. The path they hoped to travel was un-

troubled yet. They had no money; credit they

had none. They had no stock, and no means of

raising it. The founders were men who were

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tion of one cent a week. Since 1855 the Board

have allowed the use of a room for a debating

club, which discourses on Sundays and Tuesdays

whatever topics, religious or secular, are prop-

erly brought before it.

In addition to all this, the Pioneers have en-

gaged in still more formidable undertakings.

They—and other societies which their success has

begotten—have started, and succeeded in making

profitable, a Corn Mill Association, and a large

number of manufacturing enterprises based on the

same principle. There are now more than 800 Co-

operative Societies in England alone. They form

one of the most notable features of the age. But

they would require more space than can be spared in

this paper to do justice to their history and pres-

ent operation. I must content myself with a few

more facts to prove this financial success, and with

a single quotation to prove its social success.

In 1844, there were 28 members of the society

of Rochdale; in 1855, there were 3450, and in

1864, (Sept. 20) there were 4597.

In 1844 the capital invested in co-operation was

\$140; in 1855, it had increased to \$188,552. The

amount of profits in 1850 was nearly \$80,000.

Remember, this sum was divided among the poor

workmen, while, under the old system, it would

have been appropriated by the "middle men."

The one room has swollen out until now the

Pioneers rent the entire building, and other

houses adjacent for callio and bakery and shoe

stores. "In their wilderness of rooms," we are

told, "the visitor stumbles upon shoemakers and

tailors at work under healthy conditions and in

perfect peace of mind as to the result on Saturday

night. Their workrooms are everywhere

hospitably stocked with Xmas's Ark, and cheerful

customers literally crowd Toad Lane at night,

warming like bees to every corner. The indus-

trial districts of England have not such another

sight as the Rochdale Co-operative Store on

Saturday Night."

But it is the moral results of this movement that

entitle it to be claimed, and ranked high, as one of

the great Christian agencies for the redemption

of the world on the basis of the gospel teachings.

English writers thus describe the noblest fruit of

all:

"It is not," he says, "the brilliancy of com-

mmercial activity in which either writer or reader

of the Rochdale interest is interested. It is the

improved spirit animating this intercourse of trade.

Buyer and seller meet as friends; there is no cer-

reusching on one side, and no suspicion on the

other. The Rochdale store is a place where the

humblest workman, who never

before had any good words from his

mouth, whose every dinner was adulterated,

whose shoes led in the water a month too soon,

whose waistcoat shone with devil's dirt,

and whose wife wept that would not wash,

now buy in the Rochdale store, and as far

as pureness of food goes, live like lords.

They are wearing their own shirts, making their

own shoes, sewing their own garments, and grind-

ing their own corn. They buy the purest sugar

and the best tea, and grind their own coffee. They

slaughter their own cattle, and the finest baskets

of the land waddle down the streets of Roch-

dale for the consumption of these weavers and

tailors. What a contrast to the wretchedness of

the Rochdale store! And will any man say that

the moral character of these people is not im-

proved under these influences? The test of the

years' transaction, and the years' experience, has

shown that the Rochdale store has made

more honest men since it commenced than all

of its efforts have been able to make in the same

time. Husbands who never knew what it was to

be out of debt, and poor wives who were never

before so contented, and whose pockets were never

so full, now possess little stores of money suffi-

cient to build them cottages, and to go every week

into their own market with money jingling in

their pockets; and in that market there is no

deception; there is no adulteration and no

second prices. The whole atmosphere is honest!

They who serve neither hypocrisy, flattery nor

flattery. They have no interest in chicanery. They have but

one duty to perform—that of giving fair mea-

sure for money, and money for goods.

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around the place of present writing, are the almost

exclusive property of Methodist families, and are everywhere dotted by their neat, comfortable, and commodious dwellings. The husband and wife, with their yearling pups graze their waving grasses and maturing pastures; and resort to this hallowed spot accompanied by their sons and daughters, who, through the influence of the leading text, the season, the day, and the hour, are happy parents, happy children, happy devils! Happy homes!

Rev. Wm. T. Harlow, a man extensively known in New England Methodist circles, presided at this meeting. He is a native of New England, and was found there we meet with in Bro. Harlow. Under his kind and skillful rule everything moves along with the regularity of the most perfectly adjusted machinery. The result of the most highly wrought motive power.

Dr. and Mrs. Palmer are with us, in compliance with the special invitation of Bro. Harlow. Their presence is a great blessing to the cause, and they are powerful help upon the churches of the district during coming weeks and months. Fruit now appears, and fruit will appear many days hence.

*My trip to Tiadema Camp Meeting, N. J.—*Seeing a notice in *The Herald* of a General Camp Meeting to be held in Vineland, to commence the 17th of July, in which all the friends of the cause were invited, I immediately felt that I must go. I felt that it was not only my inclination but duty to attend, notwithstanding it was a distance of more than five hundred miles from my home. I felt that I was going to do which in their nature were forbidden, yet my prayer to God was that if it was my duty to go, that the way might be opened. The way was opened, and I was enabled to go. I had a very pleasant trip, and had I arrived at the spot that I was recognized and introduced, and found myself perfectly at home. In one of the most delightful groves the God of the universe has provided for his people. The grove reserved by the authorities for a City Park, about one half mile from the railroad station. The place had that, sky been suddenly deluged with rain, it would have been a very good place for a picnic. The meeting was fairly under

ings I ever attended this was the crown. You are aware, no doubt, that the main object of the meeting was for the promotion of the work of holiness in the hearts of the people of God who

go forth to glorious war to spread scriptural ho-
ness over these lands and to win souls to Christ.

The subject of holiness was prominently set forth in every discourse and in every prayer meeting, and the result was most glorious. Very many experienced the direct witness of the Spirit that

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blood of Christ cleanse from all sin, and the righteousness of God shall be revealed in us, I trust Christ liveth in me," and "the life now live is by the faith of the Son of God." Yes, in answer to prayer, the Holy Ghost descended upon the people in an astonishing manner, and many were converted. The cost was great. What must I do to be saved? They directed to the Lamb of God that taketh away our sin of the world. Very many of these were happy converts. Their hearts were enlarged, their desires increased in spirituality and power. The congregation on the Sabbath was very large—some estimate it at 10,000—at any rate it was a vast concourse, and yet, instead of the worshippers being oppressed or weary, they were strengthened and renewed into reverence in consequence of the mild power of God displayed among the people.

This meeting is acknowledged by all to be a peculiar blessing.

From this meeting I came to Sing Sing, where for one day and two nights I participated in an excellent camp meeting, where was witnessed a good degree the same name power that was manifested at New York City. Many persons who witnessed at these meetings be realized in all our camp meetings in New England and throughout the whole country. It is a privilege to witness the work to know aright a life eternal." JOHN ALLEN

Camp Meetings in the State of Massachusetts.—A few years past there has appeared a disposition to revive the custom of holding annual camp meetings. "For the Protection of Camp Meetings," by legislation and erecting substantial buildings for various purposes. To meet such cases, the last Legislature passed an act authorizing the State to employ "the authorities or officers" of the several towns as "agents or commissioners" to purchase land, erect buildings, and hold meetings, but no tents, booths or other structures, except for the purpose of holding religious assemblies.

[illegible]

After considering the question, said Commissioner, "I am not prepared to make any report that it ought to pass, after we have had the opportunity of discussing it."

The First Maine Conference is an extremely important Conference. There has been too much said about our loss of ministers, members and friends passing through the whole length of the Buckle of Maine from Orrington to Eastport we learn from the fact that all the churches in the State are in Orrington, Ellsworth, Franklin, Cherryfield, bridge, Harrington, Columbia, Machias, Machias, Whiting, Lubec, Penobscot, and the other churches in the State. The Maine Episcopal Church has 21, the Baptist Church 12, the Congregationalists 7, the Catholics 6, the Unitarians 2, Christians, Campbellites and Episcopals 1, and the other churches in the State. In this district, we have the best churches, have almost half of the whole number. This church is not a bad showing for the M. E. Church in the State. It is a very good showing for the church in the United States. Orrington is a

of Cernary money from this Conference was raised on the Bucksport District. Hon. Wm. McGilvery, of Searsport, gave \$5,000, and J. Talbot, and family, of East Machias, \$2,700.

Rev. L. D. Wardsell, P. E. of the Rock
Me., District, gives the following information:
reference to the new church about to be built in this district: "The old church has been removed from the site, and they have contracted for the erection of a new one, and finishing it outside at an expense of \$8,000. The whole expense of the edifice when completed will be about \$12,000. When completed it will be an ornament to the city, and by augmenting the strength of the church, a blessing too upon the few of us who bespeak for the struggling society the sympathy and aid of the men of no inconsiderable number of New England towns."

Rev. C. H. Vinton, of Belchertown, Mass., writes: "God continues to revive his work in this people and sinners are constantly inquiring the way of life, so that we are not only having demonstration that God is no respecter of persons, but also of places and seasons. A blessed influence rests all this town."

The East Maine Conference Seminary. — St.

